



“USE OF ANCIENT HARBAL YOGAS IN THE MANAGEMENT OF AMLAPITTA”

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ABSTRACT-

Amlapitta affects all the people irrespective of age, sex, class and socioeconomical status. Amlapitta is a lifestyle disorder. Unhealthy dietary indulgence like eating of fast food, junk food, tea, coffee, some of the specific causes like tobacco chewing, excessive alcohol intake etc. all confluence towards disabling normal gastrointestinal function. Acidity/GERD/Non Ulcer Dyspepsia can be compared to Amlapitta in Ayurveda. According to Acharya Vagbhata all the diseases get originated from mandagni (weak digestive fire) .the commonest disease caused due to agnimandya is Amlapitta .Virrudha bhojana (Incompatible food combinations), dushit aahar(food not having good in quality) ,amla(sour), vidahi (burning) and pitta prakopaka ahar (Acidic food) vihar (activities causing vitiation of Pitta dosha) are hetu described in classics that later leads to Amlapitta . Gada Nigraha, Vangasena Samhita, Yogaratnakara explains Shodhana and Shaman chikitsa for Amlapitta. Vamana followed by mridu virechana, Snigdha anuvasana basti and asthapana basti in chronic cases of amlapitta described in Shodhan chikitsa of Amlapitta .Shringaberadi kvatha, Patoladi kwatha, Patolavisvadi kwatha Yavaadi kwatha, and Shivaaguti Shinhasyamrutkantari kwath explained as part of Shamana aushadhi .

KEYWORDS- *Ayurveda, Pitta, Amavisha, Amlapitta Gerd, Harbal Yogas, 'Gadanigrah'*

INTRODUCTION-

Ayurveda has given more importance to dietary regimen and its variation as per the season, agni, prakriti, type of them in taken food and the disease condition.¹ Charaka and Kashyapa have clearly discussed that the Grahani dosha and Amlapitta occurs in the person, who could not verify the temptation of food in their life.² Due to globalisation world is becoming increasingly connected as a result of massively increased trade and cultural exchange. People are following food culture of other countries irrespective of their own environment. Result of this life style of people are absolutely altered or modified, within the last two decades. Likewise, are the habits of food intake as well. Most of the people are not able to compromise much in their food habits. They have unhealthy food habits like irregular intake of meal, excessive use of spices, chillies and masalas, intake on inappropriate time, using processed foods, having food with preservatives, junk food etc. Similarly due to fast life and burden of earning money, psychological imbalances observed in the present-day community. Acharya Kashyapa was the first to mention a separate chapter to deal with the Amlapitta.³ Then afterwards different acharya explains Amlapitta with their treatment. Amloudagara, Avipak, Ajirna, Urodaha, Adhaman are main symptoms can be occurred in Amlapitta.⁴

The Bruhatrayi (Charak samhita, Sushrita samhita and Ashtang sangrah) doesn't describe Amlapitta in detail. But in Grahani chikitsa Adhyay (chapter from Charaka Samhita) Acharya Charaka mentioned samprapti (pathogenesis) of Amlapitta. Madhav nidan, Kashyap samhita, Yogratanakar has quoted the complete description of Amlapitta. Amlapitta is characterised by avipak (indigestion), kham (fatigue), utklesh (nausea), tiktamla udgar (sour belching), Gaurav (heaviness in

abdomen),hrutkanta daha burning sensation at chest),aruchi(loss appetite) lakshanas associated with shirashool(headach).

Amlapitta is pitta pradhanya vyadhi. Pitta dosha is primarily gets viciated into Amlapitta(Acidity) .According to Ayurveda literature it is of two type –Urdhwag Amlapitta and Adhog Amlapitta.⁵

Urdhwag Amlapitta is associated with chardi (Emesis)which is of harita (green), peeta(yellowish),nila(bluish),Krishna(blackish),aarakt(blood colour),resembling mamsodaka(similar to boiled flesh),ati picchila (Sliminess),shleshmayukta(kapha dosh primarily). Also shirovedana(headach) ,haspad dah(burning sensation at hand and feet) ,ushna (hot) maha aruchi(loss of appetite) ,kandu(itching) ,mandal (skin rash),pidak (skin pimples) ,avipak(indiagesion) and utklesh (nausea) lakshana seen in Urdhwag Amlapitta.^{6,7}

Ayurveda explains in Adhog Amlapitta the patient has lakshana(symptomes) like trushna(thirst), dah (burning sensation),murcha(fatigue), bhram(confusion) and sometimes harita(green),peeta(yellow),krushna(blakish),raktavarna(blood colour) sraava9secretions) from guda marg(anus) present .According to doshanubandh(predominance of other vitiated dosha) it is of three types like-

- 1.Vatanubandhi (vata dosha predominantly vitiated),
- 2.Kaphanubandhi (kapha dosha predominantly vitiated)
3. Vatkaphanubandhi (vata and kapha dosha predominantly vitiated)

PATHOPHYSIOLOGICAL ASPECTS OF ANNAVAHA SROTUS ^{7,8}

Main Reasons for vitiating of the strotus

- (1) Atimatra Bhojana
- (2) Akala Bhojana
- (3) Ahita Bhojana

(4) Agni Dusti

Ati matra bhojana is the excessive intake of food not only in quantity, but also in quality.

Akala bhojana means the irregular pattern of food intake which includes the time factor.

Ahita bhojana means the food taken by the person that is not reliable or ideal for his health.

Agni dusti means the improper digestive power or mechanism which may be contributed by quite a few factors.

The violation in the rules regarding the shodhana procedures also results in the disparity of agni. All the above causative factors create the platform for the manifestation of a disease of the annavaha strotus, including the Amlapitta. They generate the amadosha and abnormality in the functioning of the doshas, which is responsible for the aggravation of the mechanism of the diseases like ajirna, chardi, atisara, arsha, grahani, Amlapitta, alasaka, aruchi, visuchika etc. These causative factors alter the functioning of the annavaha strotus and its components as well as the Pittadhara kala resulting in the manifestation.

DUSTI LAKSHANA

Four cardinal symptoms are mentioned resulting from the annavaha strotodusti. They are the the primary and cardinal presentation of any diseases affecting the strotus including the GI tract. These features are seen as combination in several diseases and are also of the most informative.

(1) Arochaka (2) Avipaka (3) Chardi (4) Anannabhilasha⁹

(1) Arochaka -The loss of exact taste of the food is considered as Arochaka.

(2) Avipaka -Avipaka points to the lack of proper digestion as well as absorption of the food.

(3) Chardi -Chardi is the forceful expulsion of the gastric and / or duodenal contents through the mouth.

NIDAN OF AMLAPITTA:

विरुद्ध दुष्टाम्ल विदा हि – पित्तप्रकोपिपनान्नाभुजो विदग्धम ।

पित्तं स्वहेतुपचितं पुरा यतदम्लपित्तं प्रवदन्ति सन्तः ॥¹⁰

(मा.नि. 51/2)

Nidana is the sum total of all the causative factors of the disease. They include the contributory factors, to the development of the condition, at all levels. They may definitely aid the management of the disease, by preventing further progress and also the reversal of the pathogenesis.

Aharaja and Manasika Hetus^{11,12,13}

Aharaja Hetu	Manasika Hetu
Viruddha bhojana	Kama
Asandusta bhojana	Krodha
Ati ruksha bhojana	Lobha
Vidahi bhojana	Irshya
Shuska sevana	Moha
Guru sevana	Shoka
Atidrava sevana	Bhaya

Amlapitta correlation with modern aspect^{14,15,16}

Considering the similarities of lakshanas of Amlapitta, it may be correlated with GERD and Non Ulcer Dyspepsia. Common symptoms seen in GERD are burning sensation in chest, regurgitation of food or sour liquid etc. In Non Ulcer Dyspepsia the symptoms are indigestion, nausea, abdominal pain, bloating. The prevalence of Amlapitta in India is 7% to 30% and 20% of population worldwide. It is not a fatalistic disease rather a lifestyle disorder.¹⁶

Gada Nigrah, Vangsen Samhita, Yogratnakara all classical textbooks of Ayurveda suggests Shodhana (Purification) and Shaman (cure by medicinal herbs) chikitsa for Amlapitta. Vaman (Emesis) followed by Mrudu Virechana (mild purgation), Snigdha Anuvasan Basti (type of procedure of inserting oily medicinal herb formulation through anus) and Asthapan Basti (type of procedure of inserting medicinal herbal preparation through anus) in chronic cases of Amlapitta (acidity/GERD/Non Ulcer Dyspepsia). Ayurvedic literature suggests many shaman aushadhi yogas (medicinal herbal formulations) for Amlapitta chikitsa. Shree Vaidya shodhala in Gadanigrah advised Shringberadi kwath and Simhasyamrutkantari kwath yogas (Medicinal formulations given below in table). Though the name is difficult to pronounce but not its ingredients. As the ingredients before said yogas are economic and easily available it can be used as a herbal tea in routine lifestyle.

HARBAL YOGAS FROM AYURVEDIC LITERATURE 'GADANIGRAH' 17 -

Here are the details of two herbal yogas from Ayurvedic literature 'Gadanigrah'

ingredients of Antacid Herbal Tea preparation-

1] Simhasyamrutkantari Kwath - herbal tea formulation for acidity



Name of the drug	latin name of drug	parts used	quantity
Simhasya (Vasa/ nut/adulsa)	Malabar Justicia addhatoda	leaf	equal quantity
Amruta (Guduchi/giloy)	Tinispora cordifolia	stem	equal quantity
Kantakari (febrifuge plant)	Solanum virginianum	leaf	equal quantity

table 1. Simhasyamrutkantari Kwath

Shrungberadi Kwath- herbal tea formulation for acidity

Name of the drug	latine name of drug	parts used	quantity
Shrungber (adrak/Ginger)	Zingiber officinale	Leaf	equal quantity
Patol (lavang/ cloves)	Trichosanthes diocica	Leaf	equal quantity

table 2. Shrungberadi Kwath

preparation of Antacid Harbal Tea

Method of preparation of herbal tea from this formulation is very easy. First select one of the formulations from above table. Take all mentioned ingredient in equal quantity (e.g. 150 gm each) in dry powder form(churn), mix well. Add three tablespoon dry powder to a glass of water Boil this mixture till it reduces to one forth. Make it lukewarm then add one tablespoon of honey Herbal tea is ready. It can be taken empty stomach at morning and between two meals (at 4 pm IST) around 15 - 20 ml (small tea cup) twice a day. It works as best remedy for Amlapitta (GERD/Acidity/Non Ulcer Dyspepsia).

Discussion-

Simhasyamrutkantari Kwath herbal tea preparation consist of herbal drug Vasa (adusa in hindi) is kaphapitta har, antiallergic, anti-inflammatory in property. Guduchi has (daha prashaman) anti-inflammatory ,antihistamine ,anticancer us property .The drug Kantakari has katu tikta rasa which helps to reduce excess pitta in Amlapitta. Shrungberadi kwath harbal tea prepration consist of two ingredients Ardrak and Patol. Adrak (shunthi) is antiemetic, anti inflammatory. The oral administration of acetone extract (1000mg/kg) and Zinziberene(100mg/kg) significantly inhibited gastric lesions by 97.5% and 53.6% respectively .6-gingerol(100mg/kg) also inhibited gastric lesions by 54.5%(Yamahara et al.1988).

Bhavmishra (most revered writer of 16 th century) quoted the leaf of Patol as pittahara. Research conducted on seed extract of Patol (T. diocica)lowered blood sugar ,serum cholesterol and triglycerides.

other benefites of herbal tea -

- 1.Antiaging
- 2.Aids in digestion
- 3.Detoxification
- 4.Immunity booster

CONCLUSION-

Amlapitta is mostly chirakari in nature. Pathya Apathya in this disease is important part of treatment and non-compliance with pathya may make this disease incurable.Chikitsa of Amlapitta was mentioned by various Achrayas, in the form of Shodhan and Shaman chikitsa.

It can be concluded that changing life style, faulty dietary habit and mental stress is responsible for Amlapitta.” Hurry, worry, curry is main causative factor for disease. Hence to follow code and conduct of healthy eating is important to achieve early and better result in the treatment as Nidan parivarjan.

Administration of Shrungberadi kwath harbal tea prepration in regular coming patients on opd basis patients also seen relief of symptoms of urdhwag Amlpaitta

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